A Day With The Prophet صلّى الله عليه وسلّم

Ahamad Von Denffer

Specimen Copy

A DAY
WITH THE PROPHET

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Ahmad von Denffer

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FOREWORD

For most of us, an ordinary day is pretty uneventful; yet the quality of our everyday life is crucially important to our peace and happiness. Living that life can be a pleasure and a joy, but it can also be a burden and a misery or, quite simply, a boring and meaningless exercise. It all depends on *how* we live each day: with what inner attitudes we approach it, and with what outward actions we fill its hours. Living we cannot escape, and deep within us lies a constant longing search for a life of joy and meaning. This longing quest has gained an extra dimension in our time, as manifest in our preoccupation with what we call 'lifestyle'. But though a new 'style' comes into vogue almost daily, the real 'life' in living remains as elusive as ever.

We may be surprised, therefore, to find new vistas opening before us when we follow the Prophet Muhammad (peace be upon him) through an ordinary day, observing the lifestyle he practised and offered as an example to others. By sketching a typical day in the Prophet's life, this small book invites us to follow that very lifestyle. It is obvious that no book, and certainly not one of this size, could ever succeed in conveying fully and faithfully the rich and perfect life lived by the Prophet. Nevertheless, I hope that what my colleague, Brother Ahmad von Denffer, has achieved in this direction will inspire many to follow in the footsteps of the Prophet: 'the best and the finest model for us' (Qur'ān 33: 21), and 'a mercy for the whole of mankind' (Qur'ān 21: 107).

It may be helpful to draw attention to what I see as one of the most remarkable inner dimensions of the Prophet's lifestyle, though no-one could hope to do full justice to this important aspect of his life. What strikes me as most significant, apart from his simplicity, is his total freedom from servitude to any created thing, especially to external physical objects and to false internal notions. What joy such a liberation should bring to man! Especially when we know that the lot of the average man is to toil and grind under artificial yokes from the cradle to the grave. In an age whose *Weltanschauung* takes account only of the physical objects that surround man, but have no true or abiding relationship or value for him, a whole new meaning and outlook is imparted by the Prophet's lifestyle. Every ordinary activity is oriented towards God, not by taking us away from the chores of daily life, but by making God the very core of that life and existence. Life is no longer an abysmal darkness, with a past shaped by the blind force of chance, and staring into a future without hope of meaning. Instead, every word and deed from morning till evening is firmly rooted in our origins and looks forward to a glorious future. What a blessing this must be! What peace this must bring!

I hope that all who read this book will accept the author's invitation and try to live at least one day as the Prophet himself lived it. There can be no greater blessing than a day lived in peace and harmony.

The Islamic Foundation plans to bring out a series of books on various aspects of the Prophet's life on the occasion of the *Hijra* Centenary. This book is one of them. We realise that no effort can adequately communicate to our age the meaning and message of the Prophet's Life, but we pray to Allah to enable us to do whatever we can towards the fulfilment of this great task. I also pray to Him to bless our humble efforts with His acceptance and grace.

The Islamic Foundation
Leicester

Khurram Jah Murad
Director General

1 *Dhu'l-Qa'da* 1399
23 September, 1979

Introduction

Many Muslims are well acquainted with the *sunna* of the Prophet as a *terminus technicus* and all that it stands for in Muslim history and legal thought. How many though, one wonders, try to model their lives on the *sunna*, every day, from morning till night? The almost complete adoption of the 'modern', that is, Western way of life by many people of Muslim origin suggests that the number is small indeed.

Nevertheless, it is accepted among Muslims that the *sunna* is the key to understanding the message of the Holy *Qur'ān* and to the implementation of the guidelines and laws laid down in it. While revealed scripture explains the basic principles and laws of Islam as a way of life, the *sunna* teaches Islam through explanation and demonstration of those principles and laws; it makes them part of man's experience by showing how they work in practice. The *sunna* is thus indispensable if one wants to practise Islam and be a true Muslim. It is in this sense that the Holy *Qur'ān* states:

"He who obeys the Messenger has obeyed Allah . . ." (4:80)

Thus whether or not to follow the *sunna* has not been left to the discretion of the Muslim, and to practise Islam on the lines given by the Prophet himself has been made an obligation, as the *Qur'ān* says:

"And whatever the Messenger gives you, accept it,
and whatever he forbids you, abstain (from it) . . ." (59:7)

Bearing this in mind, the following pages are meant as an invitation, to Muslims and non-Muslims alike, to consider leading their lives according to the *sunna* of the Prophet.

For many reasons this may seem to be too difficult a task. To live by the *sunna* would certainly make a difference: but whether it is in fact more difficult to live by God-given rules than by the man-imposed and alienating patterns and norms of behaviour that are at the basis of today's way of life, can only be discovered if one tries it for oneself.

To adopt a different life-style is naturally something that takes time, something that one has to grow into. Nevertheless, why not just try spending a day with the Prophet? Observe the rules and norms presented in this introductory selection of *aḥādīth* for a full day, from rising in the early morning to going to sleep late at night.

See what it means to you to get up in the morning and to remember Allah and His Messenger in your first thoughts and action. Spend the morning with the Prophet, doing as he did in your activities. Spend the afternoon likewise; then the evening and then the night. Think of Allah and His Messenger before going to sleep, and think about this your day, this one day you have tried to live by the *sunna*. Think about it and ask yourself whether it has simply been too difficult, or whether by the grace of Allah you have benefited from it. And then think about spending the coming day, too, with the Prophet.

The *aḥādīth* presented here have been selected and translated from the accepted collections of *Ṣaḥiḥ al-Bukhārī, Ṣaḥīḥ Muslim, Jāmi‘ al-Tirmidhī, Sunan Abī Dāwūd, Sunan al-Nasā'ī* and *Sunan Ibn Māja*. A number of them were taken from the *Mishkāt al-Maṣābīḥ* and *Riyādh al-Ṣāliḥīn*. Occasionally a footnote has been added to clarify a point. The translation is not always in exact English. Rather, I have aimed at conveying the meaning while keeping close to the words and structure of the Arabic phrases.

The customary blessings on the Prophet in the Arabic original each time his name is mentioned have not been repeated in the translations, but the reader is kindly requested to observe this Muslim tradition.

Last, but not least, I should mention that the book in its present form owes much to the kind advice of Khurram Jah Murad. He read the first draft and made a number of suggestions for improvement, most of which I gladly incorporated when finalizing the script. May Allah reward him. May Allah accept this humble effort; and may Allah bless those who try to follow the *sunna* of His Messenger.

Leicester, Ramaḍān 1979/1399 Ahmad von Denffer

1. To Begin in the Name of Allah

1. The Prophet said: ''Any activity not begun with the words 'In the Name of Allah, the Beneficent, the Merciful'[1] is severed (from its blessings).''

Tafsīr Ibn Kathīr

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[1] ARABIC: *''Bismi-llāhi-r-raḥmāni- r-raḥīm.''*

2. Regular Deeds

2. ‘Ā’isha said that Allah's Messenger said: "The deeds most loved by Allah (are those) done regularly, even if they are small."

Bukhārī, Muslim

3. Waking up at Night and Rising in the Early Morning

3. Masrūq said: I asked 'Ā'isha: "Which action was most loved by Allah's Messenger?" She said: "The one regularly done." I said: "When did he get up at night?" She said: "He got up at cockcrow."

Bukhārī, Muslim

4. 'Ā'isha said that the Prophet used to sleep during the earlier part of the night and stood praying during the latter part.

Bukhārī, Muslim

5. Abū Huraira said that he heard Allah's Messenger say: "The best prayer after the obligatory one is the prayer in the middle of the night."

Aḥmad

6. Abū Umāma said that Allah's Messenger said: "Getting up at night is enjoined upon you, for it was the practice of the pious before you. It brings you near to your Lord and is an atonement for evil deeds and a restraint from sins."

Tirmidhī

7. Abū Sa‘īd and Abū Huraira said that Allah's Messenger said: "When a man wakes up his wife at night and they pray two *rak‘a*[1] together, they are written down among the men and women who remember Allah."

Abū Dāwūd

8. Abū Huraira said that Allah's Messenger said: "When one of you sleeps, *Shaitān*[2] ties three knots at the back of his neck, and closes each knot with (the words): 'You have a long night, so sleep' When one wakes up and remembers Allah, the first knot is untied; when one performs ablution, the second is untied; and when one prays, the third is untied; and one starts the day energetically and in good spirits. Otherwise, one will begin the morning in a bad humour, and full of sloth."

Bukhārī, Muslim

9. Ḥudhaifa said that the Prophet, when he lay down at night, used to place his hand under his cheek and then say: "O Allah, in your name I die and live"[3] and when he woke up, he said: "All praise be to Allah who gave us life, after he had given us death, and to Him is the return."[4]

Bukhārī

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[1] i.e. a section. The prescribed prayers (ARABIC: *ṣalāt*) consist of a fixed number of such sections.

[2] i.e. the Evil One.

[3] ARABIC: *"Allahumma bismika amūtu wa aḥyā."*

[4] ARABIC: *"Al-ḥamdu li-llāhi ladhī aḥyānā ba`da mā amātanā wa ilaihi-n-nushūr."*

10. `Ā'isha said that Allah's Messenger, when he got up at night, opened his prayer with two short *rak`a*.

Muslim

11. `Abdullāh b. `Abbās said: He slept at the Prophet's house and the Prophet got up, brushed his teeth, made ablution and said: "In the creation of the heavens and the earth and in the alternation of night and day are signs for people of understanding,"[1] and he read those verses till the end of the *sūra*.[2] Then he stood up and prayed two *rak`a*, prolonging his standing, bowing and prostrating. Then he stopped, and slept deeply. This he did three times, six *rak`a* altogether, brushing his teeth, making ablution and reading those verses every time. Then he performed *witr* with three *rak`a*. Then the *mu`addhin*[3] called *adhān*[4] and he went out for prayer, saying: "O Allah, put Light in my heart and Light in my tongue, put Light in my hearing, put Light in my seeing, put Light behind me and Light in front of me, and put Light below me and Light above me. O Allah, give me Light."[5]

Muslim

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[1] The *Qur'ān* 3:190.
[2] i.e. a "chapter" of the *Qur'ān*. The *Qur'ān* has 114 *sūras* or "chapters".
[3] the person who calls for prayer at the prescribed time.
[4] the call for prayer.
[5] ARABIC: *"Allahumma-j`al fī qalbī nūran wa fī lisānī nūran wa-j`al fī sam`ī nūran wa-j`al fī baṣrī nūran wa-j`al fī khalfī nūran wa min amāmī nūran wa-j`al min fauqī nūran wa min taḥtī nūran, allahumma a`ṭinī nūra."*

4. The Use of the Right Hand

12. ‘Ā’isha said that the right hand was used by Allah’s Messenger for his ablution and for taking food, and his left hand was used in the toilet and the like.

Abū Dāwūd

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5. The Call of Nature

13. Anas said that Allah's Messenger, when he entered the toilet, used to say: "O Allah, I seek refuge in You from all kinds of evils."[1]

Bukhārī, Muslim

14. 'Ā'isha said that the Prophet, when he came out of the toilet, used to say: "Grant Your forgiveness."[2]

Tirmidhī, Ibn Māja

15. From Abū Huraira: The Prophet said: "... He who relieves himself, should be concealed (from the view of others) ..."

Abū Dāwūd

16. Abu Sa'īd said that Allah's Messenger said: "Two people should not go out together to relieve themselves, uncovering their private parts and talking to each other, for Allah abhors this."

Aḥmad, Abū Dāwūd,
Ibn Māja

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[1] ARABIC: *"Allahumma innī a`ūdhu bika mina-l-Khubuthi wa-l-Khabā`ith."*

[2] ARABIC: *"ghufranak."*

17. ʿUmar said: The Prophet saw me passing water while standing. He said: "O ʿUmar, do not pass water while standing." So after that I did not pass water while standing.

Tirmidhī

18. Abū Huraira said that when the Prophet went to the toilet he[1] brought him water in a container or a skin, and he[2] cleansed himself. Then he[2] wiped his hand on the ground. Then he[1] brought him another container, and he[2] made ablution.

Abū Dāwūd

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[1] i.e. Abū Huraira.

[2] i.e. the Prophet.

6. Ablution

19. Ḥudhaifa said that Allah's Messenger, when he got up from sleep, cleansed his mouth with a tooth-stick.

Bukhārī, Muslim

20. ‘Uthmān b. ‘Affān said that Allah's Messenger said: "He who makes ablution and makes it in the best way, his sins leave his body, even from beneath his nails."

Muslim

7. Bathing

21. ʿĀ'isha, the wife of the Prophet, said: "Usually the Prophet, when bathing because of *janaba*,[1] began by washing his hands. Then he put his fingers in water and ran with it through the roots of his hair and then poured three handfuls of water with his hands over his head, and then let the water flow all over his body."

Bukhārī

22. Abū Huraira said that Allah's Messenger said: "It is an obligation on every Muslim to bath (at least once) every seven days and wash both his head and body."

Bukhārī, Muslim

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[1] i.e. ritual impurity after sexual intercourse.

8. Early Morning Prayer

23. Jābir said that he heard Allah's Messenger say: "At night there is a time when there is no Muslim who stays up and asks Allah, the Exalted, the Good of this world and the Hereafter, without it being granted to him, and such a time is every night."

Muslim

24. Ibn ʻUmar said: At night the Prophet used to pray *rakʻa's* in two's and then (finished with) one.

Bukhārī, Muslim

25. Abū Huraira said that Allah's Messenger's reading (of the prayer) at night used to be (at times) with a loud voice and at times with a soft voice.

Abū Dāwūd

9. Daily Prayers

26. Abū Huraira heard Allah's Messenger say: "If there was a river at the door of (the house of) one of you, and he bathed in it every day five times, would you say that any dirt would be left on him?" They said: "No dirt at all would be left on him." He said: "That is the example of the five prayers by which Allah washes away sins."

Bukhārī, Muslim

27. Ibn Masʿūd said that he asked the Prophet which deed was loved most by Allah, the Exalted. He said: "Prayer which is performed at its time."

Bukhārī, Muslim

28. From Ibn ʿAbbās: Allah's Messenger said: "Gabriel twice led me (in prayer) at the House[1] and he prayed *ẓuhr*[2] with me when the sun had declined as far as the strap of a sandal, and he prayed *ʿaṣr*[3] with me when the shadows were as long as the things, and he prayed *maghrib*[4] with me when he who fasts breaks (his fast), and he prayed *ʿishā*'[5] with me when the twilight had disappeared, and he prayed *fajr*[6] with me (at dawn) when eating and drinking become forbidden for him who fasts. When the next

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[1] i.e. the *Kaʿba*.

[2] i.e. the noon-prayer.

[3] i.e. the afternoon-prayer.

[4] i.e. the evening prayer.

[5] i.e. the night-prayer.

[6] i.e. the dawn-prayer.

day came, he prayed *ẓuhr* with me when his shadow was as (long as) he (himself) was, and he prayed `*aṣr* with me when his shadow was twice as (long as) he (himself) was, and he prayed *maghrib* with me when he who fasts breaks (his fast), and he prayed `*ishā*` with me (after) a third of the night (had passed) and he prayed *fajr* with me when the morning light shone. Then he turned to me and said: 'O Muhammad, these are the prayer times of the prophets before you, and the time (of each prayer) is between the two time limits.' "

Abū Dāwūd, Tirmidhi

29. Abū Darda said that he heard Allah's Messenger say: "There are not three in a village or of the desert-people whom, if their prayer is not in *jamā`a*,[1] *Shaitān* has (not) already overcome. Thus the *jamā`a* is enjoined on you, for the wolf eats the solitary sheep."

Abū Dawud

30. From `Abdullāh b. `Umar: Allah's Messenger said: "Prayer in congregation is twenty-seven times better than the prayer performed alone."

Bukhari

31. `Uthmān b. `Affān said that Allah's Messenger said: "For him who is present for `*isha*` in congregation is (the reward of) standing half the night (in prayer), and for him who is present for `*isha*` and dawn prayer in congregation is (the reward of) standing all night (in prayer)."

Tirmidhi

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[1] i.e. prayer in congregation.

32. From Abū Qatāda as-Salamī: Allah's Messenger said: "When one of you enters the mosque, he should pray two *rak'a* before sitting down."

Bukhārī

33. From Abū Huraira: Allah's Messenger said: "If one of you leads the people in prayer, he should not make it too long, for among them are the weak, the sick and the old; but if one of you prays by himself, he may prolong it as (much as) he wishes."

Bukhārī

34. Abū Ayyūb al-Anṣārī said that a man came to the Prophet and said: "Give me an advice and make it brief." He said: "When you stand up for your prayer, pray as if it was your last prayer; do not say a word for which you will have to make an excuse the coming day, and build no hope on what is at the hands of men."

Aḥmad, Mishkāt

35. From Ibn 'Umar: The Prophet said: "Perform (some) of your prayers at your houses, and do not make them as graves."

Bukhārī

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10. Supplication

36. Abū Huraira said Allah's Messenger said: "Allah is angry with him who does not ask (anything) from Him."

Tirmidhī

37. Mālik b. Yasār said that Allah's Messenger said: "When you ask of Allah, ask Him with the palms of your hands (upward) and do not ask Him with their backs (upward)." And in the report of Ibn 'Abbās it says: "Ask of Allah with the palms of your hands (upward) and do not ask Him with the backs (of your hands upward), and when you have finished, wipe your faces with them."

Abū Dāwūd

38. From Abū Mūsā al-Ash'arī from the Prophet, who said that the Prophet used to supplicate: "O Allah, forgive me my sins and my ignorance, my excesses in my matter and what you know better about than I myself. O Allah, forgive me the wrongs (I did) lightly and seriously, and my accidental and intentional transgressions, and all that is with me."[1]

Bukhārī

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[1] ARABIC: *"Allahumma-ghfirlī khaṭī'atī wa jahlī wa isrāfī fī amrī wa mā anta a'lamu bihi minnī. Allahumma-ghfirlī haẓalī wa jiddī wa khata'ī wa 'amdi wa kullu dhālika 'indī."*

11. *Fajr* Prayer

39. ʿĀʾisha said that Allah's Messenger used to pray two short *rakʿa* between the call (of *adhān*) and the *iqāma*[1] of the *fajr* prayer.

Bukhārī, Muslim

40. ʿĀʾisha said: "The Prophet used to pray the two *rakʿa* of the *fajr* prayer. Then, if I was awake, he talked with me. Otherwise, he would lie down."

Muslim

41. From Abū Mūsā: Allah's Messenger said: "He who prays both morning and afternoon prayers will enter paradise."

Bukhārī, Muslim

42. ʿĀʾisha said: "When Allah's Messenger had performed the morning prayer, the women left, covered in their sheets, and they were not recognized because of the darkness."

Bukhārī

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[1] i.e. the second call for prayer, immediately before the prayer begins. *Adhān* is the first call.

12. Reading the *Qur'ān* at Dawn

43. Abū Huraira said that the Prophet said about Allah's word:[1] "(The recital of) the *Qur'ān* at dawn is always witnessed – the angels of the night and the angels of the day witness it."

Tirmidhī

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[1] *Qur'an* 17:78

13. Forenoon Prayer

44. Mu‘ādh b. Anas al-Juhanī said that Allah’s Messenger said: “He who sits in the place where he has prayed, instead of leaving after the morning prayer, till he has praised (Allah with) two *rak‘a* of forenoon, saying only good, his sins are forgiven to him, even if they were more than the foam of the sea.”

Abū Dāwūd

14. Morning Toilet

45. ʻĀ'isha said that Allah's Messenger said: "There are ten things related to man's nature: trimming the moustache, letting the beard (grow), brushing the teeth, using water to clean the nose, cutting the nails, washing clean the finger-joints, removing hair from under the armpits, shaving the pubes and using water (for cleansing after the call of nature)." The narrator said: "I forgot the tenth, unless it was rinsing the mouth."

Muslim

46. Anas said: "We were forbidden to let more than forty nights elapse without trimming the moustache, cutting the nails, plucking (out hairs under) the armpits and shaving the pubes."

Muslim

47. From Ibn ʻUmar: Allah's Messenger said: "Trim the moustache and let the beard (grow)."

Bukhārī, Muslim

48. From ʿAṭāʾ b. Yasār: Allah's Messenger was in the mosque and a man entered with (the hair of his) head and beard untidy, and Allah's Messenger indicated with his hand that he should tidy his hair and beard. The man did so and then returned. Allah's Messenger said: "Is this not better than that one of you comes and his hair is as though he were a devil?"

Mālik, Mishkāt

49. From ʿAmr b. Shuʿaib, from his father, from his grandfather: Allah's Messenger said: "Do not pluck grey hairs, for they are the light of the Muslim. (He) who grows a grey hair in Islam, Allah writes down for him a good deed for it, expiates a sin for it, and raises him a degree because of it."

Abū Dāwūd

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15. Clothing

50. Umm Salama said: "The (piece of) clothing best liked by Allah's Messenger was the shirt."

Tirmidhī, Abū Dāwūd

51. Abū Huraira said: "Allah's Messenger, when he put on a shirt, used to begin with the right side."

Tirmidhī

52. Abū Huraira said that Allah's Messenger said: "When one of you puts on shoes, he should begin with the right one, and when he takes (his) shoes off, he should begin with the left one, so that the right one be the first of them to be put on and the last of them to be taken off."

Bukhārī, Muslim

53. From Mu'ādh b. Anas: Allah's Messenger said: "He who puts on clothes and says: 'Praise be to Allah, who clothed me with this, and who provided me with it, without any power or might of mine',[1] his past and present sins are forgiven to him."

Abū Dāwūd

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[1] ARABIC: *"Al-ḥamdu li-llāhi ladhī kasānī hadhā wa razaqnihi min ghairi ḥaulin minnī wa lā quwwat."*

54. From ʻAmr b. Shuʻaib, from his father, from his grandfather: Allah's Messenger said: "Eat, drink, give *ṣadaqa* and wear good clothes as long as these things do not involve excess and arrogance."

Aḥmad, Nasāʾī, Ibn Māja

55. Abū Umāma Iyās b. Thaʻlaba said that Allah's Messenger said: "Listen! Listen! Wearing old clothes is part of the faith, wearing old clothes is part of the faith!"

Abū Dāwūd

56. ʻAmr b. Shuʻaib reported from his father and his grandfather, who said: Allah's Messenger said: "Allah likes to see the traces of His bounty on His servant."

Tirmidhī

57. Ibn ʻUmar said that the Prophet said: "He who trails his dress in pride on the ground, Allah will not look at him on the day of resurrection." Thereupon Abū Bakr said: "O Allah's Messenger, my *izar*[1] gets loose, until I tie it (again). And Allah's Messenger said: "You are not one of those who do this out of pride."

Bukhārī, Muslim

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[1] a type of loin-cloth.

58. Ibn ʽUmar said that Allah's Messenger said: "Indeed he who wears silk in this world (will) have no share of it in the Hereafter."

Bukhārī, Muslim

59. From Abū Mūsā al-Ashʽarī: The Prophet said: "Gold and silk are lawful to the women of my *umma* and prohibited to the men."

Tirmidhī, Nasā'ī

60. Abū Huraira said: "Allah's Messenger cursed the man who put on women's clothes and the woman who put on men's clothes."

Abū Dāwūd

61. From ʽĀ'isha: "Once Asmā', the daughter of Abū Bakr, came in to Allah's Messenger with thin clothes on, so he turned away from her, saying: "O Asmā'! When a woman reaches puberty, it is not right that any part of her (should) be seen but this and this," and he pointed to his face and his two hands."

Abū Dāwūd

* * *

16. Eating and Drinking

62. From Salmān: Allah's Messenger said: "The blessing of food is (received by) washing (the hands) before and washing (the hands) after (taking) it."

Tirmidhī

63. 'A'isha said that Allah's Messenger said: "When any one of you eats, he should invoke the name of Allah the Exalted. If he forgets to invoke the name of Allah the Exalted at the beginning, he should say (when he does remember): 'In the name of Allah, in its beginning and its end.'"[1]

Abū Dāwūd, Tirmidhī

64. Abū Sa'īd al-Khudrī said that Allah's Messenger, when he finished his meal, used to say: "Praise be to Allah, who gave us to eat and to drink and made us Muslims."[2]

Abū Dāwūd, Tirmidhī

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[1] ARABIC: *"Bismi-llāhi awwalan wa āḥiran."*
[2] ARABIC: *"Al-ḥamdu li-llāhi ladhī aṭ'amanā wa saqānā wa ja'alnā muslimīn."*

65. ʿUmar b. Abū Salama said: "I was under the care of Allah's Messenger and my hand used to pick at random in the dish, so Allah's Messenger said to me: 'Invoke the name of Allah and eat with your right (hand) and eat what is near you.'"

Bukhārī, Muslim

66. From Abū Huraira: Allah's Messenger never found fault with food. If he liked something, he ate it, but if he disliked it, he (just) abstained from it.

Bukhārī, Muslim

67. From Ibn Kaʿb b. Mālik, from his father: Allah's Messenger used to eat with three fingers, and he licked his hand before he wiped it.

Muslim

68. From Anas: When Allah's Messenger ate food, he used to lick his three fingers and he said: "When one of you drops a morsel, he should remove the dirt from it and eat it, and should not leave it for *Shaitān.*" And he ordered us to wipe the bowl. He said: "You do not know in which (part) of your food is the *baraka*."[1]

Muslim

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[1] i.e. the blessings from Allah.

69. Jabala b. Suhaim said: "A year of famine befell us while we were with Ibn Zubair. We lived on dates, and when Abdullāh ibn ʿUmar passed by us while we were eating, he said: 'Do not take two at a time, for the Prophet, peace and blessings upon him, has prohibited the taking of two at a time.' Then he added: 'Except when a man has permitted his brother to do so.'"

Bukhārī, Muslim

70. From Ibn ʿAbbās: I heard Allah's Messenger say: "The believer is not he who eats his fill while his neighbour is hungry."

Baihaqī, Mishkāt

71. From Abū Huraira: Allah's Messenger said: "Food for two is sufficient for three, and food for three is sufficient for four."

Bukhārī, Muslim

72. From ʿUmar: Allah's Messenger said: "Eat together, and do not separate, for the blessing is in the company."

Ibn Māja

73. From Jaʿfar b. Muḥammad, from his father: Allah's Messenger, when he ate with other people, was usually the last to finish eating.

Baihaqī, Mishkāt

74. Abū Karīma al-Mikdād ibn Ma'dīkarib said that he heard Allah's Messenger say: "No man fills a vessel which is worse than his stomach. Sufficient for the son of Adam are a few mouthfuls to keep his back upright, but if it has to be more, then let one third (of the stomach) be for his food, one third for his drink and one third (be left) for his breathing."

Tirmidhī

75. From Abū Qutāda, from his father: Allah's Messenger forbade breathing into a vessel.

Muslim

76. Anas said: Allah's Messenger used to breathe in three times while drinking, and he said: "It is more thirst-quenching, and more healthy, and more wholesome." Anas said: "So I also breathe in three times while drinking."

Muslim

77. Anas said that Allah's Messenger said: "Allah is indeed pleased with His servant who, when he eats a morsel, praises Him for it, or drinks a sip and then praises Him for it."

Muslim

78. From 'Ā'isha: The Prophet said: "If dinner is served and *iqāma* for prayer is (also) said, then take the dinner first."

Bukhārī

79. Ḥudhaifa said that he heard Allah's Messenger say: "Do not wear silk and brocade, and do not drink from vessels of gold or silver, and do not eat from plates made thereof, for these are for them[1] in this world."

Muslim

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[1] Nawawī in his commentary on the *ṣaḥīḥ* of Muslim says this refers to the unbelievers.

17. Leaving the House

80. Anas said that Allah's Messenger said: "When a man leaves his house, saying: 'In the name of Allah, I trust in Allah, there is no might and power but in Allah,'[1] it is said to him at that time: 'You are guided, you are taken care of, you are protected.' Then *Shaitan* turns away from him, and another *Shaitān* says: 'How can a man be for you, who is already guided, cared for and protected?' "

Abū Dāwūd

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[1] ARABIC: *"Bismi-llah. Tawakkaltu ʿala llah, wa la ḥaula wa‿la quwwata illa bi-llah."*

18. Saying *Salām*

81. From ʿAbdullāh b. ʿAmr: A man asked Allah's Messenger: "Which part of Islam is best?" He said: "To provide food and to say *salām*[1] to those you know and to those you do not know."

Bukhārī

82. Abū Umāma said that Allah's Messenger said: "Indeed the nearest of people to Allah are they who begin with saying *salām*."

Aḥmad, Mishkāt

83. Abū Huraira said that Allah's Messenger said: "When one of you meets his brother, he should say *salām* to him. If a tree or a wall or a rock comes in between them, and then they meet again, he should (again) say *salām* to him."

Abū Dāwūd

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[1] The Muslim greeting is: Peace be upon you *("as-salāmu ʿalaikum")* and the response is: And upon you be peace *("wa-ʿalaikumu-salam")*.

84. Abū Huraira said that Allah's Messenger said: "The young should say *salām* to the old, the passer-by to the one sitting, and the small (group) to the large one."

Bukhārī

85. From Jābir: The Prophet passed by (some) women and said *salām* to them.

Aḥmad, Mishkāt

86. From Anas, who passed some children and said *salām* to them and said: "Allah's Messenger used to do this."

Bukhārī, Muslim

87. From Abū Umāmah: Allah's Messenger said: "The best (way) of saying *salām* is shaking hands."

Tirmidhī

19. Sneezing and Yawning

88. From Abū Sa'īd al-Khudrī: Allah's Messenger said: "When one of you yawns, he should hold his hand over his mouth, for *Shaitān* enters (through the open mouth)."

Muslim

89. From Abū Huraira: Allah's Messenger, when he sneezed, used to hold his hand or a cloth over his mouth and soften or diminish its sound with it.

Aḥmad, Tirmidhī

90. From Abū Huraira: Allah's Messenger said: "When one of you sneezes, he should say: 'Praise be to Allah,'[1] and his brother should say: 'Allah have mercy on you.'[2] When he says: 'Allah have mercy on you,' he should reply: 'Allah guide you and better your affairs.' "[3]

Bukhārī

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[1] ARABIC: *"Al-ḥamdu li-llāh."*

[2] ARABIC: *"Yarḥamuka llāh."*

[3] ARABIC: *"Yahdīkumu llāh wa yuṣliḥ bālakum."*

20. Earning a Livelihood

91. From ʿAbdullāh b. Masʿūd: Allah's Messenger said: "To try to earn a lawful livelihood is (also) an obligation like the other obligations (in Islam)."

Baihaqī, Mishkāt

92. Abū ʿAbdullāh, who was called ʿAbd al-Raḥmān Ṯhaubān b. Bujdūd, the *maula*[1] of Allah's Messenger, said: Allah's Messenger said: "The best *dinār*[2] a man spends is the *dinār* he spends on his family, and the *dinār* he spends on his riding beast in the path of Allah, and the *dinār* he spends on his companions in the path of Allah."

Muslim

93. From al-Miqdām b. Maʿdīkarib: Allah's Messenger said: "No one has ever eaten better food than what he eats from the work done by his hands."

Bukhārī

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[1] i.e. under the protection of Allah's Messenger.

[2] i.e. a coin, money.

94. ʿĀʾisha said: "The companions of Allah's Messenger used to be their own labourers, and the smell (of sweat) used to be on them, so it was said to them: 'You should (regularly) bath.' "

Bukhārī

95. From Jābir b. ʿAbdullāh: Allah's Messenger said: "May Allah have mercy on a man who is kind when he buys, when he sells and when he makes a demand."

Bukhārī

96. Rāfiʿ b. Khadīj said that someone asked: "O Allah's Messenger, which work is best?" He said: "A man's work by his hand, and every honest business."

Aḥmad

97. From ʿAbdullāh b. ʿUmar: Allah's Messenger said: "Give the labourer his wages before his sweat dries."

Ibn Māja, Mishkāt

98. Abū Huraira said that Allah's Messenger said: "A time will come upon mankind when a man will not care whether what he takes is lawful or unlawful."

Bukhārī

99. Abū Umāmah Iyās b. Tha‘laba al-Ḥārithī said that Allah's Messenger said: "He who usurps the rights of a Muslim by false oath, Allah has laid the fire on him and has prevented him from (entering) paradise." Thereupon a man said: "And if it was only something insignificant, O Allah's Messenger?" He said: "Even if it was a twig of the *arāk*[1] tree."

Muslim

100. ‘Ā'isha said that Allah's Messenger said: "He who unjustly takes land measuring but a hand-span will have sevenfold the measure of that land hanged around his neck."

Bukhārī, Muslim

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[1] i.e. a name of a tree found in Arabia.

21. General Conduct

101. Abū Huraira said: "I heard Allah's Messenger say: 'By Allah, I ask Allah's forgiveness and turn to him in repentance more than seventy times a day.'"

Bukhārī

102. 'Abdullāh b. 'Amr b. al-'Ās said that the Prophet said: "There are four traits; he who has all of them is a certain hypocrite and he who has one of them has some hypocrisy, until he gets rid of it: when being given a trust, he betrays; when he speaks, he lies; when he promises (something), he breaks it; and when he quarrels, he commits excesses."

Bukhārī, Muslim

103. Ibn Mas'ūd said that Allah's Messenger said: "Abusing a Muslim is sinful and killing him is *kufr*."[1]

Bukhārī, Muslim

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[1] i.e. rejection of faith.

104. ʿAbdullāh b. ʿAmr b. al-ʿĀs said that Allah's Messenger said: "The Muslim is he from whose tongue and hand a Muslim is safe, and the *muhajir*[1] is he who gives up what Allah has prohibited for him."

Bukhārī, Muslim

105. Abū Huraira said that the Prophet said: "Beware of envy, for envy devours good (deeds) like fire devours firewood," or he said "grass."

Abū Dāwud

106. Abū Huraira said that Allah's Messenger said: "Beware of suspicion, for suspicion is great falsehood. Do not try to find fault with each other, do not spy on one another, do not vie with one another, do not envy one another, do not be angry with one another, do not turn away from one another, and be servants of Allah, brothers to one another, as you have been enjoined. A Muslim is the brother of a Muslim – he does him no wrong, nor does he let him down; nor does he despise him. Fear of God is here, fear of God is here," – and he pointed to his chest. "It is evil enough that a Muslim should look down on his brother. For every Muslim is sacred to another – his blood, his honour and his property. Allah does not look at your bodies or your forms, or your deeds, but he looks at your hearts."

Bukhārī, Muslim

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[1] i.e. he who makes a *hijra* or emigration.

107. Abu Sa'īd al-Khudrī said that the Prophet said: "Beware of sitting in the streets!" They said: "O Allah's Messenger, we have no other place to sit to talk to each other." Thereupon Allah's Messenger said: "If you have no other place to sit, then observe the rules of the street!" They said: "What are the rules of the street, O Allah's Messenger?" He said: "Lowering the gaze, removing what causes harm, returning the *salām* and enjoining what is right and forbidding what is evil."

Bukhārī, Muslim

108. Abū Huraira said that Allah's Messenger said: "Charity[1] is due upon every limb of a human being on each day that the sun rises. To act justly between two (people) is charity. To help a man with his riding beast, or to load his provisions on it or lift them up for him is charity. A good word is charity. Every step going to prayer is charity. Removing from the road what causes harm is charity."

Bukhārī, Muslim

Agreed upon (by Bukhārī and Muslim). Muslim also reported from 'Ā'isha, who said: Allah's Messenger said: "Every human being from Adam's progeny is created with three hundred and sixty joints. One who declares Allah greatest, praises Allah, declares that there is no god but Allah, glorifies Allah, asks Allah's forgiveness, removes a stone, or a thorn, or a bone from the road where people walk, and enjoins good and forbids evil, to the extent of three hundred and sixty in number, he comes out on the Day (of Judgement) having pulled away his soul from the fire."

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[1] ARABIC: *ṣadaqa.*

109. From Abū Huraira: Allah's Messenger said: "While a man was walking along, he came across a thorny branch on the way and he removed it. Allah praised him for that and forgave him (of his sins)."

Bukhārī

110. Abū Dharr said that Allah's Messenger said to him: "Fear God wherever you are; let an evil deed (be) followed by a good deed so that you blot it out; and be well-behaved towards people."

Aḥmad, Mishkāt

111. From Aus b. Shuraḥbīl: He heard Allah's Messenger say: "One who strives to strengthen an oppressor, and knows he is an oppressor, has already left Islam."

Baihaqī, Mishkāt

112. From Abū Sa'īd al-Khudrī: Allah's Messenger said: "If one of you sees (something) bad, he should change it with his hand; and if he is not capable of that, then with his tongue; and if he is not capable of that, then (he should detest it) with his heart; and that is the weakest faith."

Muslim

113. Abū Huraira said that Allah's Messenger said: "He who calls to the right guidance, has the same reward as those who follow him. It will not be made less than their rewards. And he who calls to wrong, burdens himself with the same sin as the sins of those who follow him. It will not be made less than their sins."

Muslim

114. From Anas: A man said to the Prophet: "Give me some advice," and he said: "Judge each matter by its disposition. If you see good in its outcome, carry on with it; but if you fear transgressing the limits set by Allah, then abstain from it."

Sharḥ al-Sunna, Mishkāt

115. From 'Alī b. al-Ḥussain: Allah's Messenger said: "It is (part) of the beauty of a man's Islam to leave what does not concern him."

Mālik, Aḥmad

116. Nu'mān b. Bashīr said that Allah's Messenger said: "What is lawful is clear and what is unlawful is (also) clear, but between the two are doubtful matters of which many people do not know. He who protects himself from doubtful matters clears himself in regard to his faith and honour, but he who falls into doubtful matters is like a shepherd who grazes (his sheep) around a sanctuary, and (liable) to graze therein. Surely, every king has a sanctuary. Surely, the sanctuary of Allah is His prohibitions. Surely, in the body is a piece of flesh, and if it is sound, the whole body is sound; and if it is damaged, the whole body is diseased. Surely, it is the heart."

Bukhārī, Muslim

117. Abū Muḥammad al-Ḥassān ibn ʿAlī b. Abū Ṭālib said: I preserved the following words from Allah's Messenger: "Leave what you have doubt about for that you have no doubt about; for it is truth that brings peace of mind and it is falsehood that brings doubt."

Tirmidhī

118. Abū Yaḥyā Ṣuhaib b. Sinān said that Allah's Messenger said: "Wondrous are the believer's affairs. For him there is good in all his affairs, and this is so only for the believer. When something pleasing happens to him, he is grateful, and that is good for him; and when something displeasing happens to him, he is enduring, and that is good for him."

Muslim

119. Abū Saʿīd and Abū Huraira said that Allah's Messenger said: "No trouble befalls a Muslim, and no illness, no sorrow, no grief, no harm, no distress, not even a thorn pricks him, without Allah expiating by it (some) of his sins."

Bukhārī, Muslim

120. From Abū Huraira: Allah's Messenger said: "The strong man is not the one who is strong in wrestling, but the one who controls himself in anger."

Bukhārī, Muslim

121. From Abū Dharr: Allah's Messenger said: "When one of you gets angry while he is standing up, he should sit down. Then the anger (will) leave him, and if not, then he should lie down."

Aḥmad, Tirmidhī

22. Manners of Speech

122. Jābir said that Allah's Messenger said: "Saying *salām* (comes) before talking."

Tirmidhī

123. Sufyān b. ʿAbdullāh said: "I said: 'O Allah's Messenger, tell me something that I should adhere to.' He said: 'Say: My lord is Allah; then remain steadfast.' I said: 'O Allah's Messenger, what do you fear most for me?' Thereupon he took hold of his own tongue and said: 'This.' "

Tirmidhī

124. Abū Huraira said that Allah's Messenger said: "He who truly believes in Allah and the Last Day should speak good or keep silent."

Bukhārī, Muslim

125. ʿAbdullāh b. ʿAmr said that Allah's Messenger said: "He who keeps silent remains safe."

Aḥmad, Tirmidhī

126. Ibn ʿUmar said that Allah's Messenger said: "Do not talk for long without remembering Allah, for talking much without remembering Allah, the Exalted, is hardness of the heart. The most distant among man from Allah is one with a hardened heart."

Tirmidhī

127. Abū Huraira said that Allah's Messenger said: "Do you know backbiting?" They said: "Allah and His Messenger know best." He said: "(When) you speak about your brother, what he would dislike it is backbiting." Someone said: "What if my brother is as I say?" He said: "If he is as you say, you have been backbiting; and if he is not as you say, you have slandered him."

Muslim

128. ʿAbdullāh b. ʿAmr b. al-ʿĀs said that Allah's Messenger never used obscene talk nor did he listen to it.

Bukhārī, Muslim

129. From ʿIyaḍ b. Ḥimār al-Mujāshiʿī: Allah's Messenger said: "Allah has revealed to me: 'You should be humble so that no-one boasts over his neighbour nor anyone oppresses his neighbour.' "

Muslim

130. From Bahz b. Ḥakīm, from his father, from his grandfather: Allah's Messenger said: "Woe to him who tells lies to make people laugh – Woe to him, woe to him!"

Aḥmad, Tirmidhī

131. From Sufyān b. Asad al-Ḥaḍramī: I heard Allah's Messenger say: "It is great treachery that you tell your brother something he accepts as truth from you, but you are lying."

Abū Dāwūd

132. From Ibn Mas'ūd: Allah's Messenger said: "None of my companions should tell me anything about anyone, for I like to meet (any one) of you with a clean heart."

Abū Dāwūd

133. 'Ā'isha said that the speech of Allah's Messenger was (such that) all those who listened to him understood him.

Abū Dāwūd

23. *Ẓuhr* Prayer

134. From Jābir b. Samura: The Prophet used to pray *ẓuhr* when the sun lost strength.

Ibn Māja

135. ʿAbdullāh b. Sāʾib said that Allah's Messenger used to pray four *(rakʿa)* after the sun declined, before the noon prayer, and he said: "This is the hour when the gates of heaven are opened, and I wish that a righteous deed of mine might rise up (to heaven) during this (hour)."

Tirmidhī

24. Living with People

136. From Ibn ‘Umar: The Prophet said: "The Muslim who meets with people and endures any harm they may do is better than he who does not mix with them and does not endure any harm they may do."

Tirmidhī

137. ‘Abdullāh b. ‘Amr said that Allah's Messenger said: "The Merciful One shows mercy to those who are themselves merciful (to others). So show mercy to whatever is on earth, then He who is in heaven will show mercy to you."

Abū Dāwūd, Tirmidhī

138. Jābir b. ‘Abdullāh said that Allah's Messenger said: "Allah is not merciful to him who is not merciful to people."

Bukhārī, Muslim

139. From Abū Huraira: Allah's Messenger said: "He who does not thank people does not thank Allah."

Aḥmad, Tirmidhī

140. From Usāma: Allah's Messenger said: "When someone has had good done to him and says to the doer 'May Allah reward you,'[1] he has done the utmost in praise."

Tirmidhī

141. From Anas: Allah's Messenger said: "By Him in whose hand is my soul, a servant (of Allah) does not believe (truly) until he likes for his brother what he likes for himself."

Bukhārī, Muslim

142. From al-Miqdām b. Ma'dīkarib: The Prophet said: "When a man loves his brother he should tell him that he loves him."

Tirmidhī

143. From Abū Ayyūb al-Anṣārī: Allah's Messenger said: "It is not right for a man to abandon his brother for more than three days."

Bukhārī, Muslim

144. Jābir said that Allah's Messenger said: "If one makes excuses to his brother, but he does not excuse him, or accept his apology, he is as sinful as one who takes an unjust tax."

Baihaqī

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[1] ARABIC: *"jazāka llāhu khairan."*

25. Sitting Together

145. Abū Huraira said that Allah's Messenger said: "When one of you arrives where people are seated, he should say *salām* to them. And when he wishes to leave, he should say *salām* to them. The former is as appropriate as the latter."

Abū Dāwūd

146. From Abū Umāma: Allah's Messenger came out leaning on a stick and we stood up. He said: "Do not stand up as the foreigners stand up exalting each other therewith."

Abū Dāwūd

147. From Ibn ʿUmar: The Prophet said: "No man shall make another man get up from where he is sitting and then sit himself there, rather you should make space and room!"

Bukhārī, Muslim

148. From ʿAmr b. Shuʿaib, from his father, from his grandfather: Allah's Messenger said: "Do not sit between two men without the permission of both of them."

Abū Dāwūd

149. From Jābir b. Samura: Allah's Messenger came and his companions were seated. He said: "Why do I see you in separate groups?"

Abū Dāwūd

150. From ʿAbdullāh b. Masʿūd: Allah's Messenger said: "When you are three together, two (of you) must not converse privately without the third until you are in the company of other people, because it makes him sad."

Bukhārī, Muslim

151. From Jābir b. ʿAbdullāh: The Prophet said: "When a man talks of something and leaves, then (what he said) is a trust."

Tirmidhī

152. From Jābir: Allah's Messenger said: "Meetings are like trusts, except three kinds of meeting: for shedding prohibited blood, or for committing fornication or for taking property unlawfully."

Abū Dāwūd

153. Abū Huraira said that Allah's Messenger said: "He who sits in a company where there is much idle talk, and before he gets up from his place says: 'Glory be to You, O Allah, and praise be to You. I witness that there is no God but You. I seek your forgiveness and I turn to you in repentance,'[1] then his having been in that company is forgiven."

Tirmidhī

154. From Ibn 'Abbās: Allah's Messenger said: "None of you should be alone with a woman unless she is with a *maḥram*."[2]

Bukhārī, Muslim

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[1] ARABIC: *"Subḥānaka Allāhumma wa bi-ḥamdik. Ashhadu an lā ilāha illā anta, astaghfiruka wa atūbu ilaik."*

[2] i.e. a near relative who cannot be married according to Islamic law.

26. *'Aṣr* Prayer

155. From 'Ā'isha: The Prophet prayed *'aṣr* and the sun was shining in my room. The afternoon shade was not yet apparent.

Ibn Māja

156. Ibn 'Umar said that Allah's Messenger said: "He who leaves the *'aṣr* prayer is like one who has lost (some of) his family and his property."

Bukhārī, Muslim

27. Visiting

157. Muʿādh b. Jabal said that he heard Allah's Messenger say: "Allah the Exalted said: 'My love is due to those who love each other for my sake, who sit with each other for my sake, who visit one another for my sake, who spend on each other for my sake.'"

Mālik reported this, and in Tirmidhī's report, it says: "Allah the Exalted said: 'Those who love each other for my glory, for them will be pulpits of light, and the prophets and martyrs will deem them fortunate.'"

158. Abū Mūsā al-Ashʿarī said that Allah's Messenger said: "Permission to enter is to be asked three times. If permission is given to you, then enter, otherwise leave."

Bukhārī, Muslim

159. Kilda b. Ḥanbal said: I arrived at Allah's Messenger's and entered and did not say *salām*. Thereupon Allah's Messenger said: "Go back and say: 'Peace be upon you, may I enter?'"

Abū Dāwūd, Tirmidhī

160. Jābir said: I came to the Prophet and knocked at the door and he asked: "Who is there?" I said: "I." He said: "I? I?" as if he disliked it.

Bukhārī, Muslim

161. Qatāda said that the Prophet said: "When you enter a house, say *salām* to its inmates, and when you go out, leave its inmates with saying *salām*."

Baihaqī

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28. Visiting the Sick

162. Abū Mūsā said that Allah's Messenger said: "Visit the sick, feed the hungry and free the captives."

Bukhārī

163. From Abū Huraira: Allah's Messenger said: "One who visits a sick person, or visits a brother of his for the sake of Allah, a caller calls him (saying): 'May you be well, and may your passage be well, and may you occupy a place in paradise.'"

Tirmidhī

29. Ṣadaqa

164. From Anas: Allah's Messenger said: "*Ṣadaqa* extinguishes the Lord's anger and repels evil death."

Tirmidhī

165. From Asmā' bint Abū Bakr: She came to the Prophet and he said: "Do not withhold or Allah withholds from you. Give away whatever you can afford."

Bukhārī

166. From Ṭalḥa: Allah's Messenger said: "The most excellent *ṣadaqa* is that you feed a hungry stomach."

Baihaqī, Mishkāt

167. 'Adī b. Ḥātim said that Allah's Messenger said: "Protect yourself against the fire, even if it be only by (giving) a piece of date, and if one cannot even fulfil this, then by (saying) a good word."

Bukhārī, Muslim

168. From Abū Dharr: Allah's Messenger said: "Do not look down on anything good, even if it is meeting your brother with a cheerful face."

Muslim

30. Gifts

169. From ʿĀ’isha: The Prophet said: "Make gifts to one another, for a gift removes rancour."

Tirmidhī

170. From ʿĀ’isha: Allah’s Messenger used to receive gifts and used to give (gifts).

Bukhārī

171. Abū Huraira said that Allah’s Messenger said: "He to whom perfume is given should not refuse it, for it is light in weight and good in smell."

Muslim

31. *Maghrib* Prayer

172. Salama said: We used to pray the *maghrib* prayer with the Prophet when (the sun) disappeared into its place of seclusion.

Bukhārī

32. Neighbours

173. ʿAbdullāh b. ʿUmar said that Allah's Messenger said: "The best companion with Allah the Exalted is he who behaves best to his companions, and behaves best to his neighbour."

Tirmidhī

174. Abū Huraira said that Allah's Messenger said: "By Allah, he does not (truly) believe! By Allah, he does not (truly) believe! By Allah, he does not (truly) believe!" Someone asked: "Who, O Allah's Messenger?" He said: "He whose neighbour is not safe from his mischief."

Agreed upon (by Bukhārī and Muslim), and in Muslim's report (it says): "He will not enter paradise whose neighbour is not safe from his mischief."

175. From Abū Dharr: Allah's Messenger said: "When you cook soup add more water, remembering your neighbours."

Muslim

33. Guests

176. From Abū Shuraiḥ Khuwailid b. ʿAmr al-Khuzzāʿī, who said: I heard Allah's Messenger say: "He who believes in Allah and the Last Day should honour his guest according to his right." People asked: "And what is his right, Messenger of Allah?" He said: "A day and a night, and hospitality for three days. And beyond that is *ṣadaqa.*"

Bukhārī

177. From Abū Huraira: Allah's Messenger said: "It is (part) of the *sunna* that a man goes with his guest to the door of the house."

Ibn Māja

34. The Family

178. From Anas: Allah's Messenger said: "O my son, when you enter to where your family is, say *salām*. It is a blessing on you and on the people of your house."

Tirmidhī

179. Abū Huraira said: A man came to Allah's Messenger and said: "O Allah's Messenger, who of mankind is most entitled to the best of my companionship?" He said: "Your mother." He said: "Then who?" He said: "Your mother." He said: "Then who?" He said: "Your mother." He said: "Then who?" He said: "Your father."

Bukhārī, Muslim

180. Abū Huraira said that Allah's Messenger said: "The most perfect of believers is the best of you in character; and the best of you are those among you who are best to their wives."

Tirmidhī

181. From Abū Mas'ūd al-Badrī: Allah's Messenger said: "When a man spends to support his family hoping (for Allah's reward) it is counted for him as *ṣadaqa.*"

Bukhārī, Muslim

182. From 'Amr b. Shu'aib, from his father, from his grandfather: Allah's Messenger said: "He is not of us who has no compassion for our little ones and does not honour our old ones."

Aḥmad, Tirmidhī

183. 'Ā'isha said: A desert Arab came to the Prophet and said: "Do you kiss children? We do not kiss them." The Prophet said: "What can I do for you if Allah has taken away mercy from your heart?"

Bukhārī, Muslim

184. From 'Amr b. Shu'aib, from his father, from his grandfather, who said: Allah's Messenger said: "Prescribe prayers to your children when they are seven years of age, and punish them (if they do not say them) when they are ten years of age, and separate their beds (at that age)."

Abū Dāwūd

185. From Abū Huraira: Allah's Messenger said: "The best house among Muslims is the house in which an orphan is well treated and the worst house among the Muslims is the house in which an orphan is badly treated."

Ibn Māja

186. Al-Aswad said: I asked ʿAʿisha: "What did the Prophet used to do in his house?" She said: "He used to work for his family, that is, serve his family, and when prayer (time) came, he went out for prayer."

Bukhārī

35. Teaching and Learning

187. Ibn ʽUmar said that Allah's Messenger said: "Each of you is a guardian, and each of you will be asked about your guardianship. The leader is a guardian, and the man is a guardian over the people of his house, and the woman is a guardian over her husband's house and children. So each of you is a guardian, and each of you will be asked about your guardianship."

Bukhārī, Muslim

188. From ʽUthmān: Allah's Messenger said: "The best of you is he who has learnt the *Qurʽān* and then taught it."

Bukhārī

189. Abū Hūraira said that Allah's Messenger said: "Never do people gather in one of the houses of Allah to recite the book of Allah and teach it to each other without Allah's peace coming down upon them, mercy covering them, angels surrounding them and Allah speaking of them to those who are with him."

Muslim

190. Mālik b. Ḥuwairith said that the Prophet said to us: "Go back to your people and teach them."

Bukhārī

191. From Anas: The Prophet said: "Make things easy, and do not make them difficult, and give good tidings and do not make people run away."

Bukhārī

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36. ‘*Ishā*’ Prayer

192. Abū Huraira said that Allah's Messenger said: "No prayer is more burdensome to the hypocrites than the *fajr* prayer and the ‘*ishā*’ prayer, but if they knew what (blessings) lie in them they would certainly come for them, even if they had to crawl."

Bukhārī, Muslim

38. Intercourse

195. From Ibn 'Abbas: The Prophet said: "When one of you goes unto his wife and says: 'In the name of Allah – O Allah ward off *Shaitān* from us, and ward off *Shaitān* from what you bestow on us![1]' and if a child is destined to them, *Shaitān* will not harm it."

Bukhārī

196. 'Ā'isha said: The Prophet when he wanted to sleep while he was *junub*,[2] used to wash his private parts and make ablution for prayer.

Bukhārī

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[1] ARABIC: *"Bismi-llāh. Allāhumma jannibnā-Shaitāna wa jannibi-Shaitāna mā razaqtanā."*

[2] i.e. ritually impure after sexual intercourse.

37. *Witr* Prayer

193. From ʿAlī: Allah's Messenger said: "Allah is single,[1] He loves what is single, therefore do the *witr,* O you people of the *Qurʾan.*"

Tirmidhī, Abū Dāwūd

194. From Jābir: Allah's Messenger said: "He who fears that he will not get up in the latter part of the night should do the *witr* in the first part of it; and he who eagerly wishes to get up in the latter part of it should do the *witr* then, for prayer in the latter part of the night is witnessed and that is more excellent."

Muslim

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[1] ARABIC: *witr.*

39. Sleep

197. Jābir b. ʿAbdullāh said that Allah's Messenger said: "When the darkness of the night or evening (comes), then keep in your children, for *Shaitān* is then out. And when an hour of the night has gone, then let them go and close the door, and invoke the name of Allah, for *Shaitān* does not open a closed door, and tie up your waterskins and invoke the name of Allah, and cover your vessels and invoke the name of Allah, even when you put something on them, and put out your lights."

Muslim

198. Barāʾ b. ʿĀzib said: Allah's Messenger, when going to bed, used to lie down on his right side and then say: "O Allah, I surrender myself to you and turn my face towards you, and entrust myself to you, and seek protection in you, longing for you and fearing you; there is no escape and no protection from you except with you. I believe in your book, which you sent down, and your Prophet, whom you sent."[1]

Bukhārī

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[1] ARABIC: *"Allahumma aslamtu nafsī ilaika wa wajjahtu wajhī ilaika wa fawwaḍtu amrī ilaika wa alja'tu zahri ilaika raghbatan wa rahbata ilaika lā maljā wala manjā minka illā ilaika amantu bi-kitābika ladhī anzalta wa nabiyyika ladhī arsalta."*

40. Remembrance of Allah

199. ‘Abdullāh b. Khubaib said that Allah’s Messenger said to him: “Read *Qul huwa llāhu aḥad*,[1] and the two last chapters[2] (of the *Qur’ān*) morning and evening three times. This is sufficient for you in all respects.”

Abū Dāwūd, Tirmidhī

200. Jābir said: I heard Allah’s Messenger say: “The best remembrance (of Allah) is *lā ilāha illā llāh*.”[3]

Tirmidhī

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[1] i.e. *Sura* 112.

[2] i.e. *Sura* 113 and 114.

[3] i.e. There is no god except Allah.

A Day with the Prophet is a short but comprehensive guide for anyone who would like to know about the Prophet's (blessings of Allah and peace be upon him) daily life. It invites Muslims and Non-Muslims to acquaint themselves with the Prophet's *Sunna* and inspires them to follow it with sincerity and devotion. The *ahadith* have been selected from well-known collections of *hadith* literature to present a composite picture of the life of the Prophet described in the Qur'an as the 'best model'.

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